buttermilk is used for making gruel which can be consumed by both sexes. Both buttermilk and fresh milk are used for cooking vegetables and fresh bovine blood for human consumption. The Luo do not slaughter their cattle for beef except for some special reason, for example, on the occasion of a special feast. The ordinary meat eaten is that of animals which have died as a result of disease or accident. If there is an outbreak of a serious disease and many animals die, their meat is made into biltong which can be stored for future consumption. Such biltong forms a very palatable diet when properly cooked with ghee. Girls do not eat the meat of cattle paid for their dowries.

Hides are used as sleeping mats, and for making shields, drums, sandals and special head-dresses on which ostrich feathers are fixed. Those of very young animals are used as clothes.

Cattle can be exchanged for millet or maize at any time, i.e., during famine or in good years; but cattle-owners tend to refuse millet or maize for their cattle after good harvests. This is one of the facts which support the argument of the Luo elders who prefer animals to crops. In exchanging cattle for goats and sheep, a bull is worth three to four goats and a heifer, six to eight goats or sheep. A goat or sheep is worth six to eight fowls.

The young men use young oxen for riding, and they sell heifers to buy buffalo hides for making shields or ostrich feathers for their adornment at funeral dances. Cattle accompany the mourners when attending funerals and, during inter-tribal wars, oxen were the companions of warriors on the battlefield. The horns make valuable trumpets and are used as containers for keeping powdered drugs. Tendons make strong strings for harps and bows. Cattle dung is useful for smearing houses and dry dung is good for the fire. Fresh blood as mentioned above makes a palatable food when mixed with milk and cooked. The scapula of small animals is used as a butter-scoop and for other domestic purposes. Hoofs are used for storing drugs and for running liquid medicines into the noses of both human and animal patients, e.g., an infusion of a plant known in Luo as *ponderua** is given in this way to cattle suffering from east coast fever. The long hair of the tail is used for trapping birds. The scrotum forms a valuable pocket.

Goats' milk is the food of the herd-boys when looking after animals in the pastures. They add the juice of a fruit† to the fresh milk and after a few minutes the milk coagulates and is ready for consumption. Goat skins are worn by both men and women and goat's meat is eaten by both sexes. The goat is the animal usually slaughtered for female visitors such as mothers and sisters-in-law. The chief produce from sheep is mutton

*Dodonaea sp. probably D. Madagascarensis.
†Solanum sp. probably S. incanum, Sodom apple.—Editor.

14: Johnston G-4, 5 (no date) 1904 FL11 Luo FL11

stripe makes this arrangement into a kind of pliable fence. This, by means of canoes, is brought round through the water back to the shore till it describes rather more than a semi-circle. The bringing round of the rope serves to chase all the fish that are between it and the shore towards the mouths of the big wickerwork traps which are placed in a row in the shallow water. The women, at the same time, walk up and down dragging traps of smaller mesh, in which they collect numbers of small fish. A good deal of fish-spearing takes place at night by torch-

light. The Ja-luo fishermen state that they get the best hauls of fish after a downpour of rain. *Rafts* of sambatch wood similar to those in use on the Nile are employed in laying out the nets. The Nyakach people of the south shore of Kavirondo Bay fish to a great extent with hook and line. The Ja-luo canoes are small dug-outs of poor appearance. Large quantities of fish are split and dried in the sun and sent inland to exchange for grain.

Both sexes smoke and chew tobacco, but only old men smoke *hemp* through water-pipes. Boys and young men in the prime of life are not allowed to smoke hemp, as it is thought injurious to their manhood.

17: Southall E-5 (1946-1947) 1952 FL11 Luo FL11

422 less as titular owner of the whole herd. The scheme of division may be represented
as in the diagram below. All other livestock is divided in the same way. The eldest
582 son of the first wife must marry before any other sons can do so, and if the first
wife has no sons the rest must wait till there is no further chance of her bearing
595 any. When the first wife dies, the second wife becomes chief wife of the homestead,
but a first wife's full status can only be succeeded to when she is replaced by a sister
428 and a new homestead is built. The property of a barren wife is inherited by a stepson
597 who is adopted into her household to do the man's work in it.

CATTLE HERD

422 All herded together

428 Head of homestead titular owner of all

583

1. *Cattle of the abiba*		*Cattle of the sisters' houses*
Strict property of homestead head.		More to mikopi, next to ajuodhia, rest among own wives.
Used to help sons or brothers' sons to marry, or to marry new wives for homestead head.	2. Cattle strictly property of the wives.	3. Cattle held for sons' marriages.
Residue ultimately inherited by the youngest son of the homestead, who also takes the father's share of cattle from any subsequent marriages of sisters.	Ultimately inherited by youngest son of each house.	Any residue inherited by youngest son of each house.
All derived from the heifer and bull taken by the father at every daughter's marriage, and from their increase.	All derived from the heifer called *rach kode* received by the mother at each daughter's marriage, and from the heifer of *simbo* and bull settled upon a wife by her father at the end of her marriage ceremonies.	All derived from the cattle received at daughters' marriages other than those specified under 1 and 2.
Milk from these used by the homestead head.	Milk from these used by the wives.	

Homestead head has over all discretion in the original division of incoming cattle, and can persuade wives to give up cattle from category 3 to help stepsons to marry, and may by agreement take an extra heifer from those received at a daughter's marriage, to complete the bridewealth of one of his other wives.

592 Succession to authority in the family, and also in the lineage, depends on a com-
613 bination of three qualifications: primogeniture, personal suitability in character and
554 wealth, and appointment by one's predecessor. Primogeniture is highly regarded and preferred, but is never an absolute rule. Whenever an eldest son is unsuitable, or another agnatic relative is clearly more suitable, the latter is chosen to succeed. But a successor must be named by his predecessor, and as a result of the strong common sentiments in family and lineage segment, the predecessor's appointee seems usually to have been the one whom the elders of the group wish to elect when they meet at the funeral of the predecessor to confirm his choice.

769 Ancestor worship is falling into abeyance among the Luo of today. All those who
778 go to school become at least nominal Christians, and this affects most of the young,
782 while the old are becoming diffident in the performance of rites which no longer command universal respect. The spirit shrines which used to be placed between the
[787] first and second wives' huts are hardly seen today, nor the three stones which used to stand before the spirit shrine, with the stone of sacrifice buried beneath (see